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CONTENTS

PHILOSOPHY OF COMMUNITY

Is Democracy "Losing Her Voice?".....	2
Relief and Rehabilitation.....	4
The Recovery of Community.....	5
Letters on Rural Sociology's Scope.....	6

EDUCATION FOR COMMUNITY

A Remnant for America.....	8
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CHURCH AND COMMUNITY

Rural Life Receives Church's Attention.....	13
Mennonites Call for the Great Community.....	14
Shirt Sleeve Ministry.....	15
Church Concern for Land Use.....	15
Two Great Social Scientists	16
Love is the Measure.....	17

SMALL COMMUNITY ECONOMICS

The Motives of Business.....	18
Getting Started in Life.....	20
What Shall We Make?.....	22
Job Problems of Young People.....	23

DECENTRALIZATION

What is the Decentralist Movement?.....	24
Cities Past, Present, and Future.....	25
Decentralization Planned or Chaotic?.....	26

AGRICULTURE

Skimming the Cream from Rural Life.....	27
Machinery and Small Farms.....	28

COMMUNITIES IN ACTION

Kentucky on the March.....	29
Review: <i>Small Communities in Action</i>	30

RECREATION

Review: <i>Recreation and the Total Personality</i>	31
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PHILOSOPHY OF COMMUNITY IS DEMOCRACY "LOSING HER VOICE"?

The essence of democracy is not voting, or rule by majority, but is the free play of discussion and opinion, out of which gradually arises consensus that guides social action without compulsion or violence. That is the immemorial process of democracy in the ancient community.

Go to a primitive democratic community in India or China or among the Eskimos or the American Indians, and you find substantially the same process at work. When an important issue is present there is a gathering of the people at the community meeting place. In many societies this is informal. People drift to the community center without any announcement or formal plan. It is simply what people spontaneously do under the circumstances. In some other primitive societies a meeting is definitely arranged.

At such meeting or meetings there is a general discussion in which everyone can take part. The village fool may speak, and should he happen to make some wise remark it will be quoted. The old men of the village do much listening, but occasionally speak and are listened to. By general reputation some people's opinions weigh much, some weigh little.

If at such a general discussion even one or two respected citizens differ from the general judgment, the issue is not considered settled. The elders may talk to these objectors to find whether they have reasons they have not disclosed, and further meetings may be held. There is a strong community feeling against anyone who will prevent unity by stubbornness or for selfish reasons. This feeling nearly always prevents captious objection.

When a general consensus seems to be reached, the village elders—who generally hold their positions informally because they have won the general respect of the people—may sum up the case as they see it. Commonly that summing up only expresses the recognized public opinion.

In the course of countless centuries this ancient, informal, democratic process of small communities became highly perfected and widely distributed over the earth. As small communities began to be united into tribes and nations, with fellow citizens and rulers they did not know, these primitive democratic ways often gave way to dictatorship, strategy, conspiracy and make-believe.

When modern democracy began to emerge, it was to some extent a revival of the ancient democracy we have described, and to some extent it was a substitute for armed combat in the form of voting and majority rule. During the revival of democracy there was much discussion as to whether voting was not contrary to the spirit of democracy.

In American democracy both these elements are present. We have tended to emphasize the formal part—voting, parliamentary methods and majority rule. We have tended to give less attention to the process of full, free discussion and the general achievement of consensus or full agreement. Yet always full and

free discussion is the more important part. Lacking that, voting may only be a process of recording opinions planted in the mass mind by biased propaganda.

The preservation of American democracy depends on free, full discussion of public issues by all the ancient and modern means. personal discussion, the informal talks of leaders, free study and research, free circulation of books, magazines and newspapers, and by radio and movies. If all those elements are kept free and open, even our great country can arrive at general agreement on most issues.

The immediate occasion for these comments is the reading of the latest book of Morris L. Ernst, *The First Freedom*.^{*} In this book Mr. Ernst discusses three of the principal channels of discussion and opinion forming—the press, the radio and the movies. He shows how in two ways we are failing to maintain that free flow of discussion which is the major element in the formation of democratic opinion and in the maintenance of vital democracy.

The first of these failures is that of allowing opinion forming agencies to be concentrated into a few hands. As to the press, he gives us such figures as these: "Ten states have not a single city with competing daily papers." "Fourteen companies owning eighteen papers control one quarter of our daily circulation." "Thirty-two hundred weeklies—the backbone of local democracy—have disappeared. One company dominates more than three thousand weeklies."

As to radio, "a third of all regular radio stations are interlocked with newspapers. Four networks before the war had 95 per cent of all night-time broadcasting power." "Eleven advertisers contribute about 50 per cent of all the network income." "A dozen advertising agents create the radio programs which bring to the networks about half their income." "In more than 100 areas the only newspaper left owns the only radio station."

As to movies, the weekly attendance amounts to more than 100 million. "But five companies control the 2800 key theatres of the nation." They take in more than three quarters of all the money collected for admissions.

Then, if we consider the interlocking maze of directors of banks, radio companies, movie companies and newspapers, we can guess that the free expression of opinion which is the heart of democracy is somewhat restricted. After discussing the radio situation, Ernst adds: "Of course the Federal Communications Commission has no way of calling this serious situation to the attention of the public. There is virtually a blockade against criticism of giants in the press or over the radio."

The second way in which a free give-and-take of discussion and opinion is checked is by the concentration of most communication facilities in large cities. In a discussion of radio Ernst writes: "New wave lengths, power and other advantageous facilities should be avowedly granted, where possible, to stations outside of New York City and other large centers. We must realize that the United States suffers from the physical bottleneck known as Manhattan, where

*New York, The Macmillan Co., 1946, 316 pages.

all talent must come to interview the handful of those who hold control of the market. A rich culture must grow indigenously in many parts of a nation our size."

It should be possible, through social policy and by legislative controls, some of which are suggested in *The First Freedom*, for our smaller communities to repossess some of the cultural autonomy which is necessary for vital community life. The road may be difficult, but, according to Mr. Ernst, it seems not to be impossible.

Though it perhaps does not fall in the domain of Mr. Ernst's book, there is another vital element in the democratic process which in America is very poorly developed. In a world as complex as ours, it is very difficult at best for the average man to have sound and informed opinion. It is very difficult for him to judge the motives and integrity of those persons unknown to him who disseminate information, and to know whether they are telling the full, representative truth or are warping and coloring it. It is almost settled policy among publicists in government, business, labor and church to make partial and biased representations of their positions, and also by various forms of prejudice, prohibitions and indexes to prevent their followers from becoming familiar with divergent views.

That habit is probably as great a menace to the democratic formation of opinion as is centralization of communication resources. The evil probably cannot be corrected by legislation. There needs to be developed a civic standard of decency which will not sustain a publicist, whether for us or against us, who unbalances the truth, misrepresents fact, arouses prejudiced emotions, or claims a natural or supernatural monopoly of the truth. As our small communities define their standards for good citizenship, this responsibility of men and institutions for the representative truthfulness of their publicity should be an important point. It is doubtful whether democratic consensus can be achieved without it.

—ARTHUR E. MORGAN

RELIEF AND REHABILITATION

Just as a person deadly sick must have the will to live before the human body can heal itself, so must people in relief situations have some spark of hope rekindled before they can start sorting the debris as a first step towards the rehabilitation of their homes and communities.

This means that relief and rehabilitation cannot be separated in an effective relief program. If a relief worker could be sure of the basic pattern that would blossom into a healthy, thriving community which he could implant in the heart of the first soup kitchen, he could be sure of good results for his efforts and the world would be on securer ground for peace. Why shouldn't some of the communities of the world in which we administer relief blossom into such results as the Vienna Housing projects or the high grade Polish hogs that Friends' relief workers started after the last war? Before a person can help people start a better community he must first have experience and believe in community himself. This indicates the importance of a study of community by people interested in relief work.

THE RECOVERY OF COMMUNITY

"One thing we shall try to keep clearly before our minds whenever we think about Community. . . . All this is not going out after some new thing. It is a going back to a very old one; a thing that has been lost and without which we cannot live. Community is not a discovery; it is a *recovery*. The measure of our striving after fellowship is the measure of our malaise. For fellowship is natural to man—as natural as breathing. It is not the striving that is abnormal and strange—though the manner of it may sometimes seem so. It is the way of life with which we have grown up—the impersonal way of living that has so sharply separated us from our fellows: the way of life in which we are so largely and complacently content. This is our sickness, and it is a sickness unto death. . . .

"There are no directions that I can produce for the way home. At best, we can only hope together to trace out a few pointers that seem to appear as we look at the confused and changing patterns of this quest after fellowship. . . .

"I think we shall see that this mirror of eternal values which is community operates in very searching ways for all who look into it. Indeed it is an embodiment, is it not, of that magical glass that James speaks of, in which those who live by the perfect law of liberty may see truly what manner of men they are—not only before God but in their relations with their brothers. It can be a shattering spectacle—so shattering that most of us instinctively shrink from it.

"For the association of community with all its stripping of postures and pretences, does in its own way what the Services do for any recruit. Ignoring our background and our status, it takes us as we are and sets us side by side, to live and work together. It calls upon us to discover our capacities for a way of life in which, at last, we realize our entire dependence on one another. And it leaves us to find our own level.

"The more discerning the life of the community, the more searching will be the ordeal. Within a very short space we shall be apt to discover things about ourselves that would have surprised—and certainly grieved—us had we been notified of them by a candid friend."—From the *Community Broadsheet*, Spring-Summer, 1946.

An ideal rural community must provide a satisfactory social life for the coming generations. We in these days, even in the oldest sections, are at best but pioneers; and whether we will or not, are laying the foundations for a civilization of some sort, building a temple for the habitation of the unborn. It is a matter of world-wide concern and tremendous import, whether we build with wood, hay, stubble, or with the most precious and enduring things of which the mind of man can conceive. Long before the final Judgment Day, the fire will test the permanency and value of our work.—The late Henry Wallace.

LETTERS ON RURAL SOCIOLOGY

In response to the article, "Why Limit Rural Sociology?", which appeared in the September-October issue, we have received several comments from sociologists which reflect a growing interest in enlarging the scope of rural sociology to include non-farm rural people and those in small communities.

Edmund deS. Brunner of Columbia University writes: "I agree that rural sociology should raise its sights, but I think perhaps you are a bit pessimistic. Sorokin's sentence ('Rural sociology is the sociology of the agricultural calling') is now twenty years old. There may be other 'prominent rural sociologists' who agree with Smith, but there are plenty who do not."

"It seems to me this might at least be noted. Galpin and his successor Kolb at Wisconsin have a far broader idea of the rural community. See Galpin's *Rural Life*, Kolb's studies of *Rural Primary Groups* and of *Village-Country Relations*. Dwight Sanderson from the first used a concept of the community in his Cornell studies that included farm and village people and his many students continue that. My own studies were responsible for the adoption of the Census term 'rural non-farm', which Smith doesn't like, and any place tied to the soil by its service and relationships is rural to me. The rural community is simply and usually village or town centered. Much the same concept is clear even in the series of community studies made by the Department of Agriculture but brought to a close by the war. Each of these is separately mimeographed, but it is hoped . . . to publish a synthesis in about a year or so."

"Considering that most of the money spent in rural sociological research is by the Federal Department and the State Colleges of Agriculture, it seems to me distinctly cheering that the concept of the rural community has become as broad as it has. It was not always so. My first study of rural communities was read out of rural sociology by one reviewer in 1928 because I said town and country were two sides of the same coin, different in some respects but an inseparable entity. No one talked that way about the subsequent studies, and I've even heard that reviewer quote you with enthusiasm within the year."

"I have probably the best file of experiment station surveys outside some of the better colleges of agriculture and the Department itself, and I would venture the guess that in the whole group of nearly 1000 about 8 or 9 per cent fall in this category, and further that the proportion is considerably larger than ten years ago. . . .

"I would like to point out that Director Symons in Maryland is frankly asking the legislature for a definite and a large appropriation in order to serve non-farm people without the slightest risk of anyone raising the question of legality. Also . . . implicit in the Kepner Report with respect to postwar problems of extension outside of the specific areas of production, conservation, and one or two others, the term "rural" is used by design instead of the "farm" and that a considerable number of states, particularly in home economics and in rural organization and leadership development, are already operating within this frame."

Almost half the Extension work in Rhode Island is rural non-farm and there is a considerable amount of rural non-farm work in all of the New England states. I have been at several state Extension conferences in the middle west in the last four or five years and the interest is keen in this area out there.

"In fact, in two or three states there are some extremely interesting demonstrations going on a county-wide basis, involving in one case not only the Extension Service but the associated Chambers of Commerce and/or luncheon service clubs wherever they exist in the county. Problems of community organization, as well as problems of economics, are concerned in this."

"The Council of Intergovernmental Relations is also, as you probably know, putting on some specific demonstrations based on initial surveys and in all of this Extension is heavily involved.

"I hope you will keep on plugging therefore because things are really moving even though slowly. There are even a few spots in the South where people in the Extension Service are raising questions about the rural non-farm group, notably Virginia. . . ."

J. P. Schmidt, Professor of Rural Sociology at Ohio State University, writes: "Please be assured that you have many supporters. . . . Please note that the whole rural community is included in our Ohio Farmers' Institutes. This is true in spite of the fact that pressure of a 'practical production program' and interpretation of the Extension Act constantly keep the emphasis on 'projects.' "

C. Horace Hamilton, head of the Department of Rural Sociology of North Carolina State College of Agriculture and Engineering, adds: "I have read your article . . . and agree with you one hundred per cent. We rural sociologists at Colleges of Agriculture are constantly under pressure, of course, to serve farm people. You have done us a service in reminding us that we have a larger responsibility."

The world and man are not less, but more wonderful for the light science has thrown upon them, and out of new revelations as to the nature of things can grow a deeper, more beautiful religious faith and practice than humanity has ever before known.—Kenneth Patton

Character and Citizenship (53 W. Jackson Blvd., Chicago 4) is a monthly magazine devoted to the improvement of community living through recognition that while the character of the individual is the product of the community, the individual in turn creates the community. A clear realization of this interaction helps in the working out of individual and social programs.

EDUCATION FOR COMMUNITY

*News and Information
on Residential Adult Education and the People's College*
Edited by GRISCOM and JANE MORGAN

A REMNANT FOR AMERICA

Sixty years ago Matthew Arnold spoke to a New York audience about the future of western civilization and, particularly, the United States. He did not speak as a prophet fortelling doom, but as a man who, recognizing that our own civilization shares with all past civilizations seeds of eventual decay, looked beyond that end to an eventual rebirth. He was thus not concerned with the temporary ups and downs of fortune, but with the long-time hope. And the hope he held out for our distant future was that a remnant or portion of the population at large would so resist the tide of decadence, so maintain from generation to generation the virtues of a live and vital people, that it might constitute a sound core to our civilization and so survive its disintegration.

Matthew Arnold was doubtless right in his prophecy, and we may check his judgment in the case of France; for of the great nations its time has run out furthest. "Whether France gets colonies or not," he said, "and whether she allies herself with this nation or with that, things will only go from bad to worse with her; she will more and more lose her powers of soul and spirit, her intellectual productiveness, her skill in counsel, her might in war, her formidableness as a foe, her value as an ally, and the life of that famous state will be more and more impaired until it perish. And this is that hard bit of true doctrine of the sages and prophets of the inexorable fatality of moral failure of the unsound majority operating to impair and destroy states."

If analogy with an equivalent stage of Roman civilization should hold true in the accelerated times of today, the United States has a major role yet to play on the world stage. But also if analogy with the past holds, the future has in store for our nation such a decline as must be deliberately prepared for, not only to save our own civilization, but to save the tradition of civilization which we have inherited.

To avoid decadent influences, those influences must be recognized and understood. Yet so widespread is our worship of the wonders of modern science that the trend of decadence is probably less recognized and less understood in America than at an equivalent era of Greece or Rome. For example, the economic influences that are displacing America's rural population and communities, making migrating, impoverished hordes out of millions once independent farmers and workmen, are generally regarded as an inevitable concomitant of progress in conquering poverty by modern technology. Yet the same process has been repeated in Greece, Asia Minor, Judea, Rome, England, and Russia over the past three hundred years. Greece and Rome made more vigorous attempts to stem

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Decadence has many aspects. We will briefly review some of them in preparation for considering how a remnant of people shall avoid becoming decadent. Primary among decadent tendencies is the increasing superficiality of moral values. An American sociologist writes "there seems to be an agreement that an appropriate goal for American society is the diffusion of scientific culture . . . and of high material planes of living throughout the United States." Such a preoccupa-

tion with "high standards of living," and with such superficial aspects of culture as modern technology, is characteristic of decadent nations. Epictetus saw it in ancient Rome, and thought it "as if a man, journeying home, and finding a nice inn on the road, and liking it, were to stay forever at the inn! Man," he said, "thou hast forgotten thine object. Style takes your fancy, arguing takes your fancy, and you forget your home and want to make your abode within them and to stay with them. And when I say this, you suppose me to be attacking the care for style, the care for argument. I am not; I attack the resting in them, the not looking to the end which is beyond them."

Decadent civilizations also experience increasing concentration of wealth and power, and increasing hardship among the working classes. According to the historian Trevelyan, the real income of the English workingman decreased continuously between the thirteenth and twentieth centuries, the decrease being especially marked after each war. This decline was not due to the increase of population or to national impoverishment, but to the decreasing proportion of the national income received by the worker. According to Thomas Jefferson, this forced the English working class "to the maximum of labor which the construction of the human body can endure, and to the minimum of food which will preserve it in life to perform its functions. The acutest resources of the mind are impressed into this struggle for life. . . . Such is the happiness of scientific England." In America, so severe are the demands which modern civilization makes upon the human constitution, especially upon the most precious part of it, the nervous system, that it becomes increasingly difficult to maintain a healthy culture, or to bring up children with adequate personalities. A high material plane of living only contributes to the exploitation and impoverishment of human values if it is used to increase the output of labor, without a corresponding enrichment of life.

Some aspects of decadence can even be measured by quantitative and qualitative tests. For example, an authoritative British psychologist, Dr. Godfrey Thompson, has shown that the English intelligence, as measured by I.Q. tests, is declining two to three points each generation, and it is known that in America and England feeble-mindedness is increasing rapidly. Such a trend continued for one or two centuries would account for the fifteen points inferiority of the American I.Q. as compared with such Indian tribes as the Hopi, Zuni, and Sioux.

The decay of American civilization is not limited to the over-all picture, but is affecting nearly every group which might constitute or even contain a "surviving remnant." The educators' undemocratic aim of giving superior children an education that will raise them out of the ranks of the people is robbing the American population of its best human material, and leaving it, especially in rural areas with highest birthrates, with lower culture and intelligence to propagate the future. All nationalities, religions, regions, and classes are sought out to give those of their children with highest aspirations, character and ability the high school and college training that causes inadequate birthrates through its direct influence as well as through the influence of the sedentary employment to which it leads. Even if their birthrates were not to drop lower than at present, descendants of college graduates would decline to an eighth, and of high school

medical profession. Then when the professions perish upon the fall of a civilization, the people are left bereft of even their own culture.

Appreciation of the true leadership of the specialist presupposes independent grounds of judgment. Spurious priesthoods thrive where authority reigns over ignorance. The capacity to judge the quality of the specialist is one of the most invaluable assets of a people, depending upon their folk culture and moral character rather than upon a smattering of learning.

In his life and teaching Jesus defined more clearly and accurately than ever before or since the conditions by which a remnant of people may survive the end of an era of civilization. It is pertinent to briefly survey his observations as they relate to the education of such a remnant. In contrast to the authoritative attitude of the academic specialist toward his students, Jesus said, "One is your teacher and all ye are brethren." and "one is your master, the Christ (elsewhere referred to as the whole spirit or the spirit of truth): but he that is greatest among you shall be your servant, and whosoever shall exalt himself shall be humbled." And elsewhere he said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you." In contrast to the educators' emphasis upon rote learning Jesus placed emphasis upon understanding, and in contrast to their emphasis upon the school and learned professions. Jesus emphasized the community of high-minded working people, for it is they who inherit the earth.

A saving remnant is needed to preserve the good which we have inherited from past cultures. Education is necessary for the establishment and maintenance of such a remnant; but an education, as James Harvey Robinson wrote, "so different from what now passes as such that it needs a new name." The adult education philosophy and techniques of Scandinavia seem to us an essential part of such an education. For what we need must directly strengthen and ennable the folkways and folk sovereignty of the local community as the foundation of the folkways of the brotherhood of man. The community itself must be kept the principal educator, aided by the services of the specialist, and enriched by an adult education similar to that of Scandinavia.

Scandinavian folk education—family and community employment, followed by the people's college and the study circle—has demonstrated success in countering each of the decadent influences which we have enumerated. Educating in basic values, strengthening the folk heritage, returning their students to the local community, and increasing the equalization of wealth and the economic well-being of the common man, folk education has indeed demonstrated itself "the one great successful experiment in educating the masses of a nation." If a saving remnant is to grow within our society it must place its emphasis upon educational aims and methods similar to the Grundtvigian folk education of Scandinavia.

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graduates to a third, within a century. Our best people who might constitute a saving remnant are being led to forsake the interests of their own survival in exchange for a high standard of living, career and influence.

This segregation into a separate class of the people with the qualities that most make for civilization is excused by the argument that this elite minority is needed to control the mass-production facilities of classroom, mass leadership and mass communication by which to "civilize," improve and govern the entire population. But the problem of expressing high motive and culture in moral conduct, and of maintaining its survival in subsequent generations must be primarily the task of great people within the rank and file. For the good life must be achieved in practice, and must itself survive and demonstrate its survival value, if it is to prevail. The teacher knows and demonstrates the teaching, not the practice of virtue. If our ablest and finest people are separated out from the general population to teach and rule it, they will exhaust themselves trying to do the impossible, to lead a society deprived of leadership within its ranks.

Dean Inge has said that our industrial civilization, having disintegrated the delicate fabric of society into individuals, knows only how to reintegrate them into mobs or masses, and to deal with them as such. For its young people it seeks to substitute a synthetic mass-production schooling imposed by authoritarian teachers in an artificial school community for the family and community education that has been our birthright. Such authoritarian mass-production techniques of teaching accelerate cultural sterility and decadence. For the acquisition of folkways and culture through the intimate relationships of the family and community is the essential characteristic of human life that distinguishes it from the mass-production techniques of the ant or the bee. Mass training learned in the classroom to be reproduced in an examination and quantitatively graded is not education, but indoctrination, and its subject matter is not a living culture.

The work and knowledge of the educator and the elite specialist is in no way an alternative to the independent folkways of the people, and their common sense view and conduct of life. The substitution of extended universal academic training for the natural acquisition of folkways through life experience, even makes impossible the legitimate function of the school, which can only succeed by building on the foundation of live minds ready to digest and assimilate what the school has to offer. This substitution is characteristic of decadent civilizations. It is part of an age-old process whereby monopolistic authority destroys the spontaneous culture of a people. A wise man once observed that such authority has the "unvarying persistence to convert all knowledge into an imperialism which makes itself the moral, intellectual and material master of independent thought and action." The result is barren dogma jealously guarded against the questioning intelligence of the common man.

The consequences of the dominance of the professional specialists are everywhere to be seen. The more religion is given into the hands of theologians, the less religions are even our ministers; the more teaching becomes specialized, the less truly educated are the teachers; the more justice is given into the hands of lawyers, the lower is the order of justice in the legal profession; and the more the medical profession assumes authority over health, the less healthy is even the

this development than have been made in America, and they both failed. We have reason to assume failure on our own part.

Decadence has many aspects. We will briefly consider some of the outstanding ones, in relation to our principal purpose of planning how a remnant of people shall conduct itself so as to resist them. Primary among decadent tendencies is the increasing superficiality of moral values. An American sociologist writes "there seems to be an agreement that an appropriate goal for American society is the diffusion of scientific culture . . . and of high material planes of living throughout the United States." Such a preoccupation with luxury, entertainment and "high standards of living," and with such superficial aspects of culture as modern technology, is characteristic of decadent nations. Epictetus saw it in ancient Rome, and thought it "as if a man, journeying home, and finding a nice inn on the road, and liking it, were to stay forever at the inn! Man," he said, "thou hast forgotten thine object. Style takes your fancy, arguing takes your fancy, and you forget your home and want to make your abode within them and to stay with them. And when I say this, you suppose me to be attacking the care for style, the care for argument. I am not; I attack the resting in them, the not looking to the end which is beyond them."

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Some aspects of decadence can even be measured by quantitative and qualitative tests. For example, an authoritative British psychologist, Dr. Godfrey Thompson, has shown that the English intelligence, as measured by I.Q. tests, is declining two to three points each generation, and it is known that in America and England feeble-mindedness is increasing rapidly. Such a trend continued for one or two centuries would account for the fifteen points inferiority of the American I.Q. as compared with such Indian tribes as the Hopi, Zuni, and Sioux.

The decay of American civilization is not limited to the over-all picture, but

is affecting nearly every group which might constitute or even contain a "surviving remnant." The educators' undemocratic aim of giving superior children an education that will raise them out of the ranks of the people is robbing the American population of their best human material, and leaving it, especially in rural areas with highest birthrates, with lower culture and intelligence to propagate the future. All nationalities, religions, regions, and classes are sought out to give those of their children with highest aspirations, character and ability the high school and college training that causes inadequate birthrates through its direct influence as well as through the influence of the sedentary employment to which it leads. Even if their birthrates were not to drop lower than at present, descendants of college graduates would decline to an eighth, and of high school graduates to a third, within a century. Our best people who might constitute a saving remnant are being led to forsake the interests of their own survival in exchange for a high standard of living, career and influence.

This segregation into a separate class of the people with the qualities that most make for civilization is excused by the argument that this elite minority is needed to control the mass-production facilities of classroom, mass leadership and mass communication by which to "civilize," and improve and govern, the entire population. But the problem of expressing high motive and culture in moral conduct, and of maintaining its survival in subsequent generations must be primarily the task of great people within the rank and file. For the good life must be achieved in practice, and must itself survive and demonstrate its survival value, if it is to prevail. The teacher demonstrates the teaching, not the practice of virtue. Its practice is the great challenge and art which only a remnant can build into an adequate surviving way of life. If our ablest and finest people are separated out from the general population to teach and rule it, they will exhaust themselves trying to do the impossible, to lead a rank and file deprived of leadership within its ranks.

Dean Inge has said that our industrial civilization, having disintegrated the delicate fabric of society into individuals, knows only to reintegrate them into mobs or masses, and to deal with them as such. For its young people it seeks to substitute a synthetic mass-production schooling imposed by authoritarian teachers in an artificial school community for the family and community education that has been our birthright. Such authoritarian mass-production techniques of teaching only accelerate cultural sterility and decadence. For the acquisition of folkways and culture through the intimate relationships of the family and community is the essential characteristic of human life that distinguishes it from the mass-production techniques of the ant or the bee. Mass training learned in the classroom to be reproduced in an examination and quantitatively graded is not education, but indoctrination, and its subject matter is not a living culture.

The work and knowledge of the educator and the elite specialist is in no way an alternative to the independent folkways of the people, and their common sense view and conduct of life. The substitution of extended universal academic

training for the natural acquisition of folkways through life experience, even makes impossible the legitimate function of the school, which can only succeed by building on the foundation of live minds ready to digest and assimilate what the school has to offer. This substitution is characteristic of decadent civilizations. It is part of an age-old process whereby monopolistic authority destroys the spontaneous culture of a people. A wise man once observed that such authority has the "unvarying persistence to convert all knowledge into an autocracy which makes itself the moral, intellectual and material master of independent thought and action."

The consequences of the dominance of the professional specialist are everywhere to be seen. The more religion given into the hands of theologians, the less religious are even our ministers; the more teaching becomes specialized, the less truly educated are the teachers; the more justice is given into the hands of lawyers, the lower is the order of justice in the legal profession; and the more the medical profession assumes authority over health, the less healthy is even the medical profession, left bereft of even its own culture.

Appreciation of the true leadership of the specialist presupposes independent grounds of judgment. Spurious priesthoods thrive where authority reigns over ignorance. The capacity to judge the quality of the specialist is one of the most invaluable assets of a people, depending upon their folk culture and moral character far more than upon literacy and a smattering of learning.

In his life and teaching Jesus defined more clearly and accurately than ever before or since the conditions by which a remnant must survive the end of an era of civilization. It is pertinent to briefly survey his observations as they relate to the education of a surviving remnant of people. In contrast to the authoritative attitude of the academic specialist toward his students, Jesus said, "One is your teacher and all ye are brethren" and "one is your master, the Christ (elsewhere referred to as the whole spirit or the spirit of truth), but he that is greatest among you." In contrast to the educators' emphasis upon class work, he placed humbled. . . ." And he said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you." In contrast to the educational emphasis upon class work, he placed emphasis upon conduct, and in contrast to their emphasis upon the school and learned professions. Jesus emphasized the community of high-minded working people, for it is they who inherit the earth.

A saving remnant is needed to preserve the good which we have inherited from past cultures. Education is necessary for the establishment and maintenance of such a remnant; but an education, as James Harvey Robinson wrote, "so different from what now passes as such that it needs a new name." The adult education philosophy and techniques of Scandinavia seem to us an essential part of such an education. For what we need must directly strengthen and ennable the folkways and folk sovereignty of the local community as the foundation of the folkways of the brotherhood of man. The community itself must be kept the

principal educator, aided by the services of the specialist, and enriched by the folkschool.

Scandinavian folk education—apprenticeship during adolescence in family and community employment, the study circle and the people's college, have demonstrated success in countering each of the decadent influences which we have enumerated. Educating in basic values, strengthening the folk heritage, returning their students to the local community, and increasing the equalization of wealth and the economic wellbeing of the common man, folk education has indeed demonstrated itself "the one great successful experiment in educating the masses of a nation." If a saving remnant is to grow within our society it must place its emphasis upon educational aims and methods similar to the Grundtvigian folk education of Scandinavia.

COMMUNITY AN INTEGRATING FORCE

"'The biological toughness of the human species' is greater than sometimes supposed, and 'residence in a home which is a respected part of the community,' even if not a very good home, and 'the child's acceptance as a member of that community' are largely responsible. 'An environment in which good average ideals are accepted, even when the child's personal relations are inadequate, is an integrating force, the effect of which is intensified by institutions outside the home as well as by the general community standards.'"*—Family Life*, Vol. VI, No. 10, October, 1946.

THE "HUMBLER CLASSES"

"The apparent paradox that where the humbler classes have differed in opinion from the higher, they have often been proved by the event to have been right and their so-called betters wrong, may perhaps be explained by considering that the historical and scientific data on which the solution of a difficult political problem depends are really just as little known to the wealthy as to the poor. Ordinary education, even the sort of education which is represented by a university degree, does not fit a man to handle these questions, and it sometimes fills him with a vain conceit of his own competence which closes his mind to argument and to the accumulating evidence of facts. . . . In the less educated man a certain simplicity and openness of mind go some way to compensate for that lack of knowledge. . . . At least in England and America, his is generally shrewd enough to discern between a great man and a demagogue."—James Bryce, *The American Commonwealth*, 1888.

CHURCH AND COMMUNITY

RURAL LIFE RECEIVES CHURCH'S ATTENTION

The National Convocation on the Church in Town and Country, meeting in Des Moines, Iowa, November 12-14, was faced with dangerous trends in rural life in America and challenged to do something about them. In the keynote address, Carl Taylor declared that rural class stratification, the draining away of farm capital from farming, a constant turnover of farm property, proletarianizing of farm labor, constant increase of fixed costs in operation and a steady drift toward a contractual basis and away from home and local processes and neighborliness, have seriously impaired the security once existing in agriculture. The need is for values—not technological change. Primary group values must be restored through cooperative methods. Hermann H. Morse, in the closing address, declared, "We have never yet had a country life movement worthy of the name." All rural church activity together has not checked the "rural church erosion" which is taking place. Church rural departments are fighting a rear guard action and require a complete reorientation in the thinking of their authorities. The paradox of the church's confusion, he said, is that in all such conferences we are preoccupied with a supposed spiritual character of rural living which we ourselves do not allow to exist. We go into planning and action preoccupied with separate denominational loyalties of a competitive character which operate as a spirit to pull community apart. The church's first need is a strong community sense leading to the unified approach to the community as a whole. Such an approach is to be identified with the spiritual approach.

The Rural Life Conference of the historic peace churches met at Earlham College, Richmond, Indiana, December 12-14, and was well attended by farmers, housewives, students, teachers and rural church leaders. Earnest grass roots study and planning was done in four groups on the church, cooperation, education, and the community. Ollie M. Fink, Executive Secretary of Friends of the Land, reminded the Conference that soil care concerns health and vitality of both cities and country. Both are being rapidly impaired by waste of vital soil elements. The American farmer, he said, literally sells his top soil, and it is carted away to the city whence it is being washed into sewers and out to the ocean in less time than for any civilization in previous history which declined for similar reasons.

A Rural Churchmen's Seminar "to develop a company of town and country pastors and laymen across the country who will have not only a genuine understanding of the major problems of our national life, but will know from first hand contact how the federal government through legislation and the U. S. Department of Agriculture is handling these problems," is to meet March 4, 5, and 6 in Washington. A complete program outline may be obtained from the Rev. Shirley E. Greene, Merom, Indiana, Agricultural Relations Secretary of the Congregational Council for Local Action.

MENNONITES CALL FOR THE GREAT COMMUNITY

A new bimonthly magazine, *The Mennonite Community*, has been initiated with the January, 1947, issue. Edited at Denbigh, Virginia, by Grant Stoltzfus, it was first conceived in the mind of the pioneer evangelist of the church, F. S. Coffman, as "a paper which deals with some of the more secular interests of life, which at the same time need not be estranged from the Christian principles of righteousness, simplicity, and separateness which are the expression of our faith . . . (and which) should be the means of emphasizing the possibility of these religious principles . . . in building up a more successful home and community and church life."

The editorial announcement adds to this aim the significant observation that "matters and affairs of daily living, sometimes called secular, have a direct relation to one's faith and are indeed 'as vital a part of our living as is our worship on the Lord's day.' Christians will lose their religion if they consecrate one day in order to desecrate the other six."

It remained for Guy F. Hershberger, "a son of the Iowa soil," historian, sociologist, and professor at Goshen College, to lead the church to its final reawakening to that which has always been unique in its genius, call it secularization of the spiritual or spiritualization of the secular, whichever best expresses the idea. Perhaps it should be called "The Great Community." A vivid description of the meaning of this call is given in Guy Hershberger's own words in the leading article, "Appreciating the Mennonite Community":

"This call to the new and better Mennonite community of tomorrow is not a call to a superficial, unrealistic 'back-to-the-farm' movement. It is a call to a new and better pattern: a community with an improved agriculture, based on sound Mennonite traditions of the past, and taking advantage of the best findings of scientific research; a community with a diversity of small industries so that those who cannot find room on the farm need not drift to the cities, but rather find employment in the home community; a community with an educational, social and recreational program which will put it on the finest cultural level; a community with medical service and a mutual aid program equal to the best; a community with an evangelistic zeal and a service program which will challenge its youth and send its youth out to preach the Gospel and to establish new Christian communities throughout the land and throughout the world. It is a call to a Christian community which is the fullest expression of Christian discipleship."

The Pamphleteer Monthly is a periodical listing over 200 pamphlets, brochures, booklets, and paper-bound books each month with descriptive annotations, published by the William-Frederick Press, 313 West 35th Street, New York 1, N. Y.

SHIRT SLEEVE MINISTRY

At Alpine, Tennessee, interdenominational rural church agencies have formed the Dale Hollow Larger Parish. Its present staff consists of four ministers of three denominations, a farmer, a forester, three craft workers, a religious education worker, and a part-time religious education worker. Principals of two local schools, one of them a part-time Disciples minister, have also associated in the parish organization. About fifteen church groups will be finally included, in an area with approximately 4,000 people. There is still need on the staff for a doctor, nurse, music director and recreation director. The place chosen is one of great need; for example, Overton County in which most of the parish is located, has the highest tuberculosis rate in the United States.

The Nashville, Tennessean Magazine for October 6, 1946, gave this larger parish a two and one-half page pictorial spread, under the title, "Shirt Sleeve Ministry," featuring such items of this vital program as the timber cooperative, the parish farm, the community machine and craft shops, and community recreation center.

TOWN AND COUNTRY CHURCH SERVICE

The Progressive Farmer, Service Department, is publishing a monthly folder entitled "Plans and Programs for the Town and Country Church," edited by Rev. James W. Sells. It consists of sermon and meditation suggestions and Sunday School and other helps appropriate for the rural church leader. Its spiritual practicality and strong country flavor recommend it, and it is available from any of *The Progressive Farmer's* southern offices—Birmingham, Alabama, Raleigh, North Carolina, Memphis, Tennessee, or Dallas, Texas.

CHURCH CONCERN FOR LAND USE

The Land and the Rural Church in the Cumberland Plateau is the report of a conference of agricultural and social scientists and religious leaders held at Scarritt College Rural Center, published in mimeograph form by the Farm Foundation, Chicago, Illinois. Such bringing of a wide variety of knowledge and experience to bear upon the land use problem is a kind of research which would be useful for the church in every area of the country.

The resources for living are of only two kinds, basically, natural and human. The relation existing between them, which can insure a good and abundant life, is essentially a spiritual concern. The church need offer no apology for devoting time and attention to such problems and should divest itself at the earliest moment of the dichotomy which betrays it into such explanations of its activities other than the strictly "spiritual," as the following from the section, "What the Church Can Do," in this report:

"We recognize that the primary function of the church is to better the religious and spiritual life of the individual, family and community. The church, however, may be handicapped unless other agencies and institutions are motivated by Christian principles. Consequently, in order to perform its primary function efficiently, the church is concerned with how people make their living and with how they live."

TWO GREAT SOCIAL SCIENTISTS

Christianity stands in deep indebtedness to two social scientists. In honor of one of them, Dwight Sanderson, the March 1946 issue of *Rural Sociology* has been made a memorial number. Calling him "Social Builder," W. A. Anderson writes that he made no greater contribution "than his passionate devotion and his specific contributions to the building of rural sociology as a science. This was the keynote of all his work."

Out of a background in an exact science, he led his students with him in a fifteen-year search for "the principles by which the phenomena of rural life operate." This led to a "study of the social group, especially the locality groups, the community and the neighborhood."

Carl Taylor in another article adds that after selecting social groups as his speciality, he further narrowed his own field first to community and later to rural locality groups.

It may be questioned whether this scientist's strong bias toward specialized study offers the soundest approach to the sociology of community and rural life. His own definition of the "real community" as "devotion to common interests," and its "dynamic basis" as "a common controlling idea or ideal," seems to suggest as a better sociological approach one more philosophical and comprehensive. However, the work of Dwight Sanderson and his students was pioneering work of true significance, and it has influenced greatly the approach of the church in America to its rural work.

The new volume of essays of Max Weber (*Essays in Sociology* by Gerth and Mills, Oxford University Press, New York, 1945) recalls his famous work, *The Protestant Ethic and the Spirit of Capitalism*, in which this great sociologist traced the relation between protestant religious experience and the self-interest which emerged into modern capitalism. The *Christian Century* reviewer, Charles W. Coulter, reveals the sociologist's background thinking as a quest for the "laws of social activity" and "meaning" which took him through a study of all the oriental religions, including Christianity. In all of them — dependence upon charismatic authority—that type of authority which claims a special endowment of divine grace—was stabilizing almost any status quo in the name of the religion. In none was this clearer than in the Calvinistic identification of business success with spiritual salvation, which released the capitalistic urge in the West. Hence, finally, his great book.

It is unfortunate that Max Weber did not study more closely the small community. Like most western thought of his time, his was absorbed with society in the large—in the west, with the urban, technological power development. He lost touch with the community as did his age. He could not see that in spite of caste and religion, the ancient Indian village *Tajmani* rests upon the people's mutual attack upon nature for the subsistence which sustains all village life. The same is true for the Chinese village. Even in the West a realistic applied "science"

has tended to hold villagers to a more realistic "freedom" at the same time that freedom and science were becoming shibboleths of liberals in high places, who enshrined in their temple of democratic capitalism not the true science of common man's mastery over nature, but the pseudo-science of some men's mastery over their fellow creatures. In India both caste and religious communalism have been overworked by those who prefer high places, and less observed by those who face nature shoulder to shoulder.

Because science requires cooperative conquest of nature for its fulfillment it belongs essentially to community and is at home with that spirit. Max Weber's reminder that charismatic authority stands in the road of the human search after truth is well taken. But the alternative to a charismatic support of capitalism is not a charismatic support of the magic of the state, as in Germany. It is rather a return to the basic science of man's relation to earth and the basic sociology of the intimacy of people in neighborhood organization. In top-down cultures without grass roots, whether of Brahmanism or finance capitalism, charismatic authority, of Marx, Hitler, or greater deities, renders science less available and makes any religion a dangerous or even fatal extravagance.

LOVE IS THE MEASURE

"We confess to being fools and wish we were more so. In the face of atom bomb test; in the face of maritime strike; in the face of bread shortages and housing shortages; in the face of passing of the draft extension, teen-agers included; there is nothing we can do for people except love them. If the maritime strike goes on there will be no shipping of food or medicine or clothes to Europe or the Far East, so there is nothing to do again but to love. We continue in our fourteenth year of feeding our brother and clothing him and sheltering him, and the more we do it the more we realize that the most important thing is to love. There are several families with us, destitute families, destitute to an unbelievable extent, and there, too, is nothing to do but to love. What I mean is that there is no chance, so far as we can see, of changing them; certainly no chance of adjusting them to this abominable world about them, and who wants them adjusted anyway?

"What we would like to do is to change the world—make it a little simpler for people to feed, clothe, and shelter themselves as God intended them to do. And to a certain extent, by fighting for better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute—the rights of the worthy and the unworthy poor in other words—we can to a certain extent change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever widening circle will reach around the world. We can give away an onion.

"We repeat, there is nothing that we can do but love, and dear God—please enlarge our hearts to love each other, to love our neighbor, to love our enemy as well as our friend."—From *The Catholic Worker*, June, 1946.

SMALL COMMUNITY ECONOMICS

THE MOTIVES OF BUSINESS

There are two fundamental processes of economic activity. One is the process of meeting human needs by producing goods or rendering services. The other is the process of getting for oneself the wealth now in possession of someone else. The former, which we may call productiveness, leads to steady increase of wealth. The latter, which we may call parasitism, results in social impoverishment, though as a result of the impoverishment of the many ■ few may have increase of wealth.

These two processes often are greatly mixed. Open and unalloyed parasitism, as in stealing, robbery, looting, begging and forgery, is in general disrepute, but when parasitism is mixed with productiveness it may be in good repute. One of the commonest ways of parasitism is to exploit human weakness. Style changes are exaggerated, just to increase sales. Pride and vanity are played upon, as when the promoter of an ostentatious cemetery advertises that "all the best families are buried here." Unintelligence is exploited, as in the promotion of opiates and other sedative drugs so widely advertised today. Human frailty is taken advantage of in creating new drug habits or stimulating the increase of old ones in the form of habit-forming beverages. Normal human impulses are greatly overemphasized, as in the constant exaggeration of sex in literature and movies and radio. A large proportion of economic activity consists of doing things which do not meet real human needs, but which exploit human frailties.

Some of these efforts have a very honorable appearance. Recently we read the following by Wm. A. Orton, who has been associated with publishing for forty years:

"Selling books is like selling mustard—the money is made out of what people leave on the plate. University Press advertising concentrates as ■ rule on people who may more or less be expected to read the book; but good sales on a book come mainly from people who can be persuaded that it will add to their prestige to have the book lying around on the living room table when the neighbors come to call. Of course they mean to read it some time—but the time never comes: e.g., less than one in ten of the people who buy this book of mine will ever read it—or such good sellers as "Mathematics for the Million," Durant's "Story of Philosophy," the popular science books, etc.

"The function of the bookbuying public is simply to provide enough money for author and publisher to survive to produce a few good books for the book-reading public, which is very small indeed. . . . Even the reviewers very seldom really read a book, but that's just as well because they might get confused."

The editor of a University Press comments: "We do think that there's a lot of truth in what Professor Orton says. However, we disagree with his calling such advertising 'intelligent.' It would seem much more appropriate to call it amateur, for it certainly isn't the professional approach to advertising—or shall we say commercial? But if Professor Orton will study current university press

advertising, we think he'll find that the trend is definitely toward enticing the bookbuying, as well as the bookreading, public."

Here we have the assumption that book publishing could not live without exploiting human weakness. Many forms of business justify themselves in the same way.

Yet it remains fundamentally true that parasitism weakens society while production of goods or services which meet real human needs strengthens society. In small community economic life, as elsewhere, every person who makes a living, either working for himself or as an employee, must decide whether to be a producer or a parasite. Especially in going into business for oneself, it is well to consider carefully whether one is to live solely by meeting real and valid needs, or is to prey upon human frailty or take advantage of people's confidence.

The actual reconstruction of society will not come from any grand social revolution, except as it is supported by individual conviction and character, but from a cleansing of everyday practice. What could have been more ideal than the communist picture of universal economic equality, but what is less ideal than many millions of men herded into arctic slave camps, the removal from their native land of whole peoples who do not accept the prevailing political controls, and the suppression of personal freedom of movement or employment?

Our economic processes must be "purged" by the motives of those who operate them as well as by political changes. Any person living and working in a small community can play a vital part in the social revolution by insuring that the work he lives by is productive and not parasitic. Very often the best paying jobs are parasitic, so that ethical character may be necessary to support one in his determination.

SMALL COMMUNITY PASTEURIZING PLANTS

The family cow has been an American small town institution. Yet the spread of tuberculosis and brucellosis (undulant fever) from cattle makes the sale of raw milk dangerous. In many small towns it might be feasible to operate a community pasteurizing service. If such were available, then enforcement of pasteurizing standards might be maintained without taking away this source of support from village families.

Sophia Hall Glidden, of Leonia, N. J., has a Library Consulting service—she organizes files and libraries for business and industry, public and private libraries. She bases costs on number of items filed or catalogued.

"Can any of you explain why parents so rarely trouble to provide their children with something to do on a long journey? . . . I know of one junction in Scotland where, before the war, toys and dolls were sold from a glass case in the station tearoom. I wonder if another station exists in Great Britain where the children are catered for in this way."—From *Scottish Home and Country*, March, 1946.

GETTING STARTED IN LIFE

Excerpts from an article by Roy L. Roberts, in
Mountain Life and Work. Summer, 1946

In former days getting started in mountain life was fairly simple. Each son was usually given a piece of land to farm when he married, or the home farm was divided among the children at the death of the parents.

Subdividing present farms, however, does not provide adequate units to meet the needs of modern youth and their families. In 1870 the average-size farm in Haywood County, North Carolina, was 110 acres; in 1940 the average was 51 acres. Babun County, Georgia, had farms averaging 308 acres in 1870; the average was 55 acres in 1940. Only about one-fifth of the present acreage in any of these instances is harvested cropland, and none of these later average acreages is large enough to furnish full-time employment and an adequate level of living with present farming resources and practices.

In addition to these drastic reductions in the average size of the farms the soil resources are being depleted and the job of making a living from the farm is more difficult.

The number of farms available to young farmers, because of the death of the previous farmer, or his retirement on account of old age, will vary in different parts of the Appalachians, but in no place will the farms be sufficient to allow each young mountain man to have a farm to operate when he reaches his twenty-fifth birthday. The rural-farm replacement rate in West Virginia was 186 and in Tennessee, 187, during the period 1940-1950. The rates in North Carolina and Virginia were 217 and 172, respectively. In every instance the replacement rate for the whites was greater than for the non-whites. Many of the farm youth must get their starts in life in other areas. Let us look at some of the problems they faced as they shifted to other occupations, environments, and areas during the war.

Among the first contrasts noted is the difference between the friendliness that prevails in the farm or mountain communities from which they came and in the urban centers to which they went. The rural community is much more stable and friendly; "everyone knows what every other person is doing," and group participation is accepted as natural by all. City life is much more impersonal and individual, so the individual is more likely to be socially isolated. On the home farm the family may have been isolated geographically, but seldom was the individual isolated socially. The wide difference between the mountain and the city ways of life often causes the youth to feel out of place and ill at ease.

Young people who no longer see a chance or feel a wish to get a start in life on a farm or in the mountain areas resent the term "hillbilly." They do their best to leave behind the ideas, attitudes, and manners which have caused them to be so classified. But to adopt the attitudes, viewpoints and manners of the city usually places them "at odds" with their former environment and associates. As they cannot entirely slough off the experiences of their childhood, for many years they are likely to be wholly at home in neither the city nor the mountain com-

munity. Under such circumstances, the development of well-proportioned communities of varied economic and social interests would allow young people not needed in farming to develop their own economic careers near home, and to be at home in their communities. This should be the aim of the community movement in the Southern Mountain region.

Publications of Interest to Small Business, issued free by the United States Department of Commerce, lists the entire series of manuals on Establishing and Operating a Business of Your Own, which we have been referring to individually as they were issued. Prices on these manuals, which are carefully prepared and should be of great assistance to those studying business opportunities, range from 10¢ to 55¢. The businesses for which they are issued include:

Auto Repair Shop	Small Print Shop
Beauty Shop	Laundry
Real Estate and Insurance	Restaurant
Painting and Decorating	Bookkeeping Service
Shoe Repair	Book Store
Small Sawmill	Weekly Newspaper
Service Station	Stationery and Office Supply Store
Retail Bakery	Retail Feed and Farm Supply Store
Grocery Store	Mail Order Business
Hardware Store	Small Woodworking Shop
Electrical Appliance and Radio Shop	Confectionery and Tobacco Store
Apparel Store	A Year-Round Motor Court
Dry Cleaning Business	Manufacturing Brick and Tile
Heating and Plumbing Contracting	Paint, Glass, and Wallpaper Store
Variety and General Merchandise Store	Trucking Business
Retail Store Business	Gift and Art Shop
Automatic Merchandising Business	Sporting Goods Store
	Jewelry Store
	Music Store
	Air Conditioning and Refrigeration Service

"Community resources need not be natural resources such as coal, ore, lumber, etc. A community's main resources may be in special skills."—Walter H. Blucher, Executive Director, American Society of Planning Officials.

Rural Sociology in Extension, by Douglas Ensminger (Extension Service Circular 437. April, 1946), is a discussion of the role and function of sociology in extension. Write to Extension Service, U. S. Department of Agriculture, for a copy.

WHAT SHALL WE MAKE?

"As new groups become interested in the crafts and desire to make things for themselves, or for sale, the question often comes up: 'What shall we make?'

"Where craftwork is done for personal satisfaction it will be shaped by the needs and desires of the individual, and by the kind of instruction available. The man who likes to tinker in his own workshop can follow his own bent. Often his work outgrows the hobby stage and approaches professional standing.

"However, where an individual or a group wish to make articles for sale, a number of other factors need to be taken into consideration: (1) The article to be made should be something for which there is a known market, or something that fills a new need and will create its own market. (2) It is preferable that native materials be used or that the product in some other way have 'local' significance. (3) It should be possible to make this article within a time limit that will justify a fair wage to its maker without putting a prohibitive selling price on it. (This does not necessarily apply to highly individualized and custom work.) (4) It should have some quality that makes it better than a similar article made by machine, in order to justify the higher price. (5) A knowledge of pricing and style trends is very valuable. (6) Most important of all is GOOD DESIGN, without which all other efforts are waste.

"The most successful craftsmen have been those who reproduce objects in the traditional manner. Time has already put its stamp of approval on these designs and the public, fearful lest it make a rash choice in the work of the moderns, feels more comfortable with traditional things.

"If one craftsman, or a small group of craftsmen, undertake to make such reproductions, the chances are that they will meet with much success. However, if a number of people seek to cash in on this same market they immediately set up competition amongst themselves, often making the article a little cheaper, selling it for a little less, and the cut-throat game is on.

"The modern designer, therefore, has a much broader field and much less competition, BUT also much harder ground to plow because he is necessarily a pioneer, experimenting with new materials, new uses for old materials, and applying the cumulative knowledge of the past to the needs of today.

"The good things of the past are good because they were made to meet the needs of their own day. As the pattern of our life changes, so necessarily must our art forms change since art is directly an expression of life, and CAN NEVER BE ANYTHING ELSE."—Pennsylvania Handcrafts, May, 1945.

Facts About Office of Small Business, Department of Commerce, is a directory of the executive personnel and a description of the four operating divisions: management, industrial production, finance and tax, and business practices—of that agency. Field-office addresses are listed. Supplied on request to the Office of Small Business, 1st and Indiana Ave., N. W., Washington, D. C.

JOB PROBLEMS OF YOUNG PEOPLE

Large numbers of young people just out of school are having a hard time getting satisfactory jobs. Employers prefer adults, and expect more in the way of training, education, and personal qualifications than they did during the war. And they are offering less in wages, job security, and promise of advancement. Some boys and girls have to work under substandard conditions and without adequate legal safeguards.

To meet the problems of vocational adjustment young people need, more than ever before, the help of counseling and placement services, but these services are available to few.

Not many communities know enough about what is happening to their young people and the job problems they face. And they are not sufficiently aware of what new situations these young people are likely to face. It is in the individual communities throughout the country that services must be developed to meet the basic employment and educational needs of the young people. It cannot be done by governmental action alone.

The Interagency Committee on Youth Employment and Education has prepared a report, "Your Community and Its Young People—Their Employment and Educational Opportunities," suggesting to communities ways in which they can plan local activities to meet youth needs, and presenting questions on which information or decision is needed. Copies may be obtained either from the committee's secretary or from the Children's Bureau, Federal Security Agency Washington, D. C.—*The Child*, October, 1946.

JOB INFORMATION

Postwar employment prospects in six occupations are described in six different six-page Occupational Abstracts just revised and published by Occupational Index, Inc., New York University, New York 3, N. Y., at 25¢ each.

The occupations covered are: barber, dentist, electrician, electric lineman, general houseworker, welder.

New abstracts are also available on jobs in air conditioning service and in travel bureaus, and as a locomotive engineer.

A bibliography of small business publications, "Organization and Management of Small Business" (miscellaneous publication No. 3199), of the Federal Security Agency, Washington 25, D.C., lists numerous books without comment.

A "School Buyers' Merchandise Directory," useful to other buyers as well, is published by the Powers Publishing Company, 333 N. Michigan Ave., Chicago 1, Illinois, under the title "The Kit-A-Log."

DECENTRALIZATION

Edited by Ralph Templin

WHAT IS THE DECENTRALIST MOVEMENT?

Decentralization is a term applied to the withdrawal of wealth from the center, or the distribution of authority from the place of concentration. A decentralist is one who favors these processes. Thus the name, decentralization, has come to designate a movement seeking to end centralized control over people and wealth. Members of this movement have stressed that social organizations should be agencies of the people, representing and serving them, and never removing control from them.

The imperialism of our age is a natural accompaniment of the trend toward centralized control. Though possibly not predictable, the effect of this centralization of control over masses of people and their natural resources has been the gradual sanction of exploitation and the use of physical coercion, which influence even our diplomacy and finally emerge into the overt act of war. Decentralization holds whatever hope there is for permanent peace and the survival of democracy. Decentralization is in essence a very special facing of "the crisis of our age."

It is not sovereignty or nationalism which need to be surrendered. Nor is it more organization at any level that is needed. This ugly menace, aggressive centralization, and its international extension, aggressive nationalism, must be repudiated. It must be confronted with its opposite—a society, built upon brotherhood. Decentralization sets before itself this task of establishing as the alternative a network of communities in which men can again know one another, trust one another, and serve one another.

Let us see what others say about it:

Benson Y. Landis: "The churches should stand for a high degree of decentralization of economic life because this condition is one of the effective safeguards of human liberty. A decentralized society will enable the people to own and control property, to exercise local initiative in their affairs, and to have responsibility for economic policies and programs. . . . It should enable us to have both the advantages that inhere in the traditional family type farm, and those that accompany the inventive and mechanical powers of our age."—"The Church and Decentralization" in *The Decentralist*, Winter, 1944.

Ralph Borsodi: Decentralization is "a growing, social movement, aiming at achieving a more normal way of living by using science and technology in a new way—a way which does not ignore the accumulated wisdom of the ages. . . . That basic philosophy stems from the proposition that the life of mankind must be planned from the standpoint of man and the family and not from the standpoint of big industrial, social, or national organization of any kind."—"Decentralization, What is It?" in *The Decentralist*, Spring and Summer, 1944.

Aldous Huxley: "Decentralization is pure science applied to economic ends 'with the conscious aim of providing individuals with the means of doing profitable and intrinsically significant work, of helping men and women to achieve independence from bosses, so that they may become their own employers, or members of a self-governing, cooperative group working for a subsistence and a local market.' Such technological progress 'would result in a progressive decentralization of population, of accessibility of land, of ownership of the means of production, of political and economic power.'"—*Science, Liberty and Peace*, Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y., 1946. 50¢.

CITIES PAST, PRESENT, AND FUTURE

George Sessions Perry, whose series of articles on American cities in the *Saturday Evening Post* attracted wide attention, traveled about 40,000 miles and spent three weeks in each of the twenty-two cities studied. His over-all impression is summed up in the "Keeping Posted" section of the October 5, 1946, *Post*, as follows:

"Having visited and inspected twenty-two cities, Perry came to one strongly held conviction which will displease property owners in all twenty-two. In language he most certainly didn't acquire in Boston, Perry put the conclusion this way: 'As a place for human beings to pass what is sometimes called their fleeting hour, cities absolutely stink. . . . Our cities and those of almost all the rest of the world are punishing, ugly, spirit-quenching, monstrous hives in which people live the lives of frustrated insects.' He thinks the city is on its last, knobby legs; he gives it twenty-five years. What will decentralize the population, in Perry's view, is not the A bomb but 'the simple fact that people do not like to be miserable.'"

It is not necessary to argue for decentralization. The question is—will America have an adequate philosophy of small community living, a picture of what the small community might be, and the skill to bring it into being? If we prepare ourselves in time, decentralization may be the way to a fine and fair America. If we do not we may see America segregating into deluxe retreats and village slums.

THE SCHOOL OF LIVING

From Suffern, New York, comes the unhappy word of the closing for the winter of the School of Living and the sale of its beautiful building to meet financial obligations. Mr. and Mrs. Ralph Borsodi have left for California for health reasons according to the report.

DECENTRALIZATION—PLANNED OR CHAOTIC?

According to *News and Views* from the Providence Chamber of Commerce, September 1946 issue, Dr. Miller McClintock, noted traffic engineer and consultant to the *Encyclopedia Britannica*, regards planned decentralization as "artificial and disastrous." Presumably he would favor "chaotic and involuntary decentralization," a term actually used by another engineer, L. R. Neinstaedt, author of *Economic Equilibrium, Employment and Natural Resources*, because his proposal is to use bold, surgery-type measures in traffic engineering to "see that some permanent provisions for the guarantee of accessibility" of scattered people to city merchantile establishments will be forthcoming. Dr. McClintock's criteria, the "convenience of the customer," ought to take him further than mere championship of cities as they exist, perhaps even to championship of communities as they ought to be.

Also, it might be pointed out, as in an editorial in *Tomorrow's Town*, December 1945, that one of the causes of the complex disease called urban blight is the "improvement of transportation and the spread of commuter populations to the suburbs." Another—a "basic cause has been the unplanned growth of cities." Does Dr. McClintock now propose to sweep back this tide by resort to these two same factors which have had part in bringing it about—planlessness in cities' growth and further improvement in transportation facilities?

We must finally depend on the sound sense and capabilities of the people who make up the underlying units of government—the township, the county, the village and city—for guidance and direction. In these units there is underlying initiative, there is a close and intimate knowledge of what goes on in government. These home areas are best equipped to determine those primary essentials which are necessary to improved living—the ultimate goal of the people and their governments.—Governor R. F. Gates of Indiana.

One Foot on the Soil, by Paul W. Wagner, Bureau of Public Administration, University of Alabama, 1945.

A social scientist reports on five subsistence homestead communities in Alabama which were established by the government. His purpose was to "determine the potentialities and limitations of a pattern of life which combines industrial employment with part-time farming." Six hundred and ninety-seven families were studied. His findings are valuable for those who propose such communities as an alternative for relief, in the event of a future depression. About 70 per cent showed genuine disposition or talent for part-time farming and their success, interestingly, "showed surprisingly little correlation with previous farm experience, or at least farm background."

AGRICULTURE

SKIMMING THE CREAM FROM RURAL LIFE

A study by Paul Landis of rural-urban migration in the State of Washington throws light on what that migration is doing to the rural population. The following is quoted from an article in "Rural Sociology" for September, 1946. The relative value of rural and urban bringing up is illustrated by the economic progress made by those going to the city from rural areas as compared with those born in the city.

"Rural young men remaining in the country were far less well-educated than rural young men who moved to urban areas. . . . Of those moving to the cities, less than half as many had only an eighth grade education, and almost twice as many had 13 years or more of education. . . . More than three times as many young men migrate from rural areas to urban areas as from urban areas to rural areas.

"Similar selectivity was indicated for young women. . . . The group leaving the rural communities was better educated than the group remaining. . . . The urban areas received more than four times as many young women as returned to the rural areas. . . .

"It is a striking fact that rural young men, after experience on the jobs, far excelled their urban-born-and-reared competitors in earnings. A much higher proportion achieved the higher income levels, and a much lower proportion remained in the lower income levels. This is made more significant by the lack of schooling advantage of the rural group."

"As pointed out by BAE economists, technology has advanced so fast that foreseeable demand for agricultural products can be met without an increase in farms or farm workers. Yet the rates of farm-population replacement by natural increase are so great that 67 per cent more young farm men are reaching the age of 25 during the present decade than are needed to maintain the working force of farm men at 1940 levels; not all could stay on the farm even with no further technological advances. These facts, coupled with the large number of existing inadequate farm units, add up to mean that the agricultural program needs to be supported by broad gauge industrial and educational measures if the problems are to be adequately met. Any such positive program has to face tough problems of family selection. It might find work with part-time farmers to be of increasing importance."—Olaf F. Larson in *Land Policy Review*, Fall 1946.

The Rural Electrification Administration estimates that 53 per cent of the nation's farms, over 3,000,000 altogether, are now supplied with electric current.

"Soil—A Foundation of Health," International Harvester Co., Chicago, 1946, 12 pages. A bulletin discussing soil, especially as to "trace elements" and their importance.

MACHINERY AND SMALL FARMS

Earl O. Heady, assistant professor of farm management, recently completed a study on the effect of machinery on the size of farms in the state of Iowa. His main conclusions are presented in an article in the *Iowa Farm Economist* for April, 1946. He finds that high capacity machines create in their users productive ability which "allows and encourages changes in size once some other causes have forced farm operators out of the industry."

"Until this modern age, farming was looked upon as the occupation for the ignorant peasant, who admitted to himself, and to the rest of the community, that he was not brilliant enough to be successful in the city. Today, however, the situation has changed; the industrial revolution has transformed the farm as well as the city. But, fortunately this mechanization has still left the farm with its tranquil atmosphere, its nearness to nature, and its peaceful quietude.

"In agriculture more than in any other occupation, it is possible to live your own life, a life which is free. Co-operation however, not individuality, is the essence of farming. There is a spirit of a common will and purpose, and a constant striving for the common good of all. Each has his own task which develops that sense of responsibility and the realization of the necessity of work which is so valuable in later life. . . .

"There is a future in farming, as good a future as in . . . industry. . . . The farm is the place where I have learned to accept responsibilities, the farm is the place where I intend to employ what I have learned."—Harold Snyder in *Farmer's Magazine*, September, 1946.

"Are farm living standards high? If you mean by that the things that make life easy, no, farm living standards are very low. In household conveniences rural homes are away behind urban homes as the chart on this page shows. In educational facilities, health services, recreation and hours of work, rural people are at a distinct disadvantage. But if by living standards you mean the things that can't be measured— independence, fresh air, sunlight, the beauties of nature, good food and the assurance of a home and a steady job, then farm living standards are high, very high according to city people. The real question for farm people to answer is how, while retaining the 'things that can't be measured' they can secure more of the 'things that make life easy.' Then farm living standards would be high no matter how you looked at them."—From *Farm Forum Guide*, October 28, 1946.

This spring Whittlesey will publish "Successful Part-Time Farming," by Haydn S. Pearson. It will be a sequel to "Success on the Small Farm," and is based on the "one foot on the land" idea.

COMMUNITIES IN ACTION

KENTUCKY ON THE MARCH

"Find out what's wrong.

"Find out what it will take to make it right."

These are the objectives of the Committee for Henderson (Kentucky), a citizens' organization formed when several Henderson residents became convinced that action to improve their community would be taken when the facts were known.

With the Committee for Kentucky, a statewide citizens' committee with similar objectives for the entire state, the Committee for Henderson faced several unpleasant facts:

Kentucky ranks 43rd among the states economically. One out of four children born there leaves the state on reaching maturity.

Kentucky is 47th in literacy. One child out of three does not receive an elementary education.

Kentucky is 45th in deaths from tuberculosis. In one area a single doctor tries to care for 11,000 people. Two-thirds of the drinking water in public schools is unsafe to drink.

Forty-two per cent of Kentucky's farms are not reached by improved roads. The average farm family income is \$12 per week. Three-fourths of the farms have no electricity, 85 per cent have no telephones, only 3 per cent have outside plumbing.

Local facts and figures, Henderson residents discovered, were almost as bad.

They organized a series of three meetings. The first was a small meeting of town leaders to present a plan for an over-all organization of organizations which would work together to uncover and solve the community's problems.

Next they invited each of a hundred Henderson organizations to send representatives to an organization meeting at which officers were voted upon and the Committee for the City and County of Henderson was formed.

Then, through press, radio, and person-to-person contact, through each organization represented at the second meeting, they drew 3000 (almost 10 per cent) of the people of Henderson to a mass meeting at which the Committee's program of fact-finding and community betterment was presented.

The most recent letter from a member of the committee reports:

"Every day brings new developments. We find new avenues, for accomplishing action, at every turn. As facts are brought to light, different groups and agencies take over the program of action. Since our first meetings in February and March, we can point to local progress in the following fields:

Civil service (Mayor and Commissioners inaugurated it);

Zoning (Movement afoot for putting it through);

Extension of sewers (Cooperation between government and Committee for Henderson);

Dental clinic added to health service (Jaycees);

Cleanup water front, camping (Rotary);

Community building (Group of citizens—all members of Committee for Henderson board of directors);

Community chest (Voted by organizations affected at a meeting called by Committee for Henderson).

"Two of our reports are ready for Town Hall meetings (education and health) which will be held soon."

Community activities in behalf of mental health are suggested in a series of releases from the National Mental Health Foundation, P. O. Box 7574, Philadelphia, Penna. Activities in which either individuals or groups may engage are described, beginning with self-education to overcome misconceptions concerning mental disorders, and following through with group projects in community education in improving state legislation, and in serving patients in mental hospitals through Red Cross or other volunteer units.

Small Communities in Action, by Jean and Jess Ogden (Harpers, 1946, 244 pages, \$3.00).

The "New Dominion Series" has been eagerly read by many of us who are interested in small communities. Now the authors have compiled thirty-four of the best of those stories of community action into this book. Well organized, excitingly told, and attractively printed, this book will be valued by countless people who, finding in it stories of what others with similar problems have done, will take new heart and refer to it again and again for program material as well as for pure enjoyment.

The authors themselves commendably warn of the pitfalls into which such "success stories" may lead those who undertake community improvement. Their preface is humble but convincing and could be adopted as a "manifesto" by community workers anywhere:

"To the participants in the various programs we owe our greatest debt. . . . In a very real sense, they constitute a fellowship. They share the conviction that democratic processes applied to community planning result in better living for all. They share the kind of faith in people that makes participation in planning a program, as well as in sharing its benefits, essential to community life. They believe that *by thinking and working together on common problems those whose lives are affected can find solutions*. . . . 'May their tribe increase!' must be the wish of all who are concerned in strengthening the democratic way of life."

The National Cooperative Mutual Housing Association, with offices at 343 S. Dearborn, Chicago 4, Illinois, has been formed to represent tenants of war-housing projects who wish to purchase homes in these projects through a co-operative.

RECREATION

Recreation and the Total Personality by S. R. Slavson (Association Press, New York, 1946. \$3.00)

Every leader of recreation should welcome this new book, if for no other reason than because it so dignifies the profession. S. R. Slavson will be remembered as the author of other articles and books on this and similar subjects, notably "Creative Group Education" and "Character Education in a Democracy." In his most recent volume, he gives expression to the growing understanding among educators and recreation leaders that the objectives of both fields are so nearly the same, the methods and materials of both at their best so similar that they must be regarded as parallel approaches to the same goal: the production of well-balanced, integrated personalities, able to live successfully and harmoniously with others. Once this is admitted, it is evident that the leadership of recreation must be on a professional basis, with high standards of training and preparation. The chapter on the qualities of a good recreation leader is especially helpful and practical.

Also intensely practical is Mr. Slavson's elucidation of those principles which govern the development of a healthy personality by a discussion of specific recreation activities and actual situations. It must be admitted, however, that it is the leaders in large city settlements who will chiefly benefit from these "case histories," for it is there that all their scenes are laid. The many recreation leaders in smaller towns and rural communities must use their own ingenuity in applying the practical suggestions and basic principles to their own situations. Certainly Mr. Slavson's insistence upon the necessity of freedom of choice in a recreation program, the need for widened horizons, upon minimizing competition and rewards, are applicable in city or village. The basic needs of individuals are the same in spite of the differences they may display in personality, or those imposed by age, neighborhood environment or educational background. How these can best be met by use of materials, personnel and equipment at hand is the problem of any recreation leader, or "recreationist," as he is termed here. That the problem should always be viewed with a democratic "frame of reference" is a recurring theme in this book which strikes a very sympathetic chord.

—Katherine F. Rohrbough

Some Publications of Community Service, Inc.

Community Service News, bimonthly, \$1.25 a year; 2 years \$2.00.

The Small Community, by Arthur E. Morgan (Harpers, 1942, 312 pp. \$3. Paper, \$1.75). Fourth Printing, November, 1946.

A Business of my Own: Possibilities in Small Community Occupations and Industries, by Arthur E. Morgan. (Community Service, Inc., 1946, 185 pp. Second, enlarged edition, \$2. Paper, \$1.)

Summary of Lectures and Discussions, Third Annual Conference on the Small Community, Yellow Springs, Ohio, July 17-24, 1946. Mimeographed, 50 pp., 50¢.

The Small Community as the Birthplace of Enduring Peace, The Fellowship Group as the Way to a New Society, and What is Community?, addresses by Arthur E. Morgan, each 15¢.

The People's College: Leadership of the People, By the People, For the People, by Griscom Morgan, reprinted from *Community Service News*, November-December, 1944. 10¢.

Directory of Some Persons Planning to Live in Small Communities. Compiled by Jack Phillips. February, 1946. 32 pages, 50¢. (Includes description of some small communities in which there is some community interest).

The Community (Personal Growth Leaflet No. 80 of the series published by the National Education Association.) Free.

Information leaflet and literature list, free.

THE GREAT COMMUNITY

by ARTHUR E. MORGAN

"Except for infrequent cases, the Great Community has yet to come into existence in modern life. This is not because men are inherently incapable of achieving it, but because a full and adequate vision has been lacking."

The Extension Division of the University of Virginia was so impressed by this new Human Events Pamphlet that they offer a copy free to any library in Virginia, devoting a page in their "Mind in Motion" series to its review.

Have you a dozen friends in whose hands you would like to place this essay?

Twenty-five cents per copy, six copies for one dollar.

ORDER from COMMUNITY SERVICE, INC., Yellow Springs, Ohio.